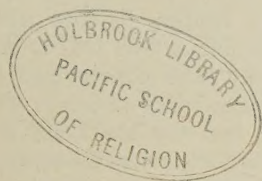


The AMERICAN FRIEND

[JUNE 21, 1951]



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FOR LIFE — A CREED

By WILLIAM W. CLARK

I believe in God.

To say that I believe still leaves open the question what it is in which I believe. The character and direction of my life will be determined by the nature of the object of my belief. The question which is almost as important if not as important as the one concerning whether or not I am a believer is the question concerning what I believe. When I say that I believe in God, I have already given much, though far from all, of the answer.

I believe in God. From earliest times men have sought for a Supreme Being or Principle in their attempt to solve the problems of existence. The word God is the English word which we use to designate that ultimate and initial constituting authority from which life takes its source and toward which it takes its aim.

Many men have been inclined to come to a conclusion which has been most clearly depicted in the Stoic philosophy, where God is conceived as a divine principle or law in everything. In this philosophy the divine law is working itself out regardless of anyone and anything; and the best that one can do is to reason out the nature of this law and then cheerfully or if necessary resignedly conform to it. No evil has any lasting meaning, in this view, because everything, even apparent evil, is part of the inevitable expression of the in-dwelling God.

Other people have tended to come to the conclusion contained in Hindu philosophy, where it is believed that God is everything. There is nothing in life but the One, the All. All apparent differentiation from this Ultimate, all individuality on the part of human beings, is mere illusion and has no substance nor permanence. Many intellectuals who are mystically inclined are drawn to this belief, because they can find no reason nor excuse for evil in the world, and therefore they must deny its existence in the way I have described.

Others who are searching for an adequate belief conclude, as does the Moslem, that there is a complete, qualitative difference, a great gulf, between God and the world, and that God is the absolute and dictatorial controller of everything and every one. Such a God is a tyrant whose subjects have no freedom and therefore no responsibility.

For some, God is like the supernatural miracle worker of the orthodox Judeo-Christian tradition in its most primitive forms, a kind of cross between a benevolent Santa Claus and a stern Storm God.

For still others, God is everything perfect, in contrast

to what we experience in this life. Therefore He is the epitome of life in a world different from the present one, where all our sorry experiences in this vale of tears will be compensated for by everlasting bliss in the Elysian Fields.

In all these beliefs about God, the problem is to explain how there can be good in an evil world, or how there can be evil in a good world, or how there can be good and evil in an indifferent world. Against all the other explanations, Christianity at its best has proposed that God, the Supreme Being and Principle behind it all, is like a loving father to all mankind, with characteristics at least as lofty as those of the finest imaginable human parent.

THE CONVINCING BELIEF

I believe in God, the Father of all mankind, loving, forgiving, leading us into truth. As for me, among all the beliefs about God this is the only one which my own experience finds convincing. I am not at all attached to the particular form of words which I have used here, but I do know that for me Love is the ultimate reality and that everywhere and at all times among human beings this is the most pertinent fact about any situation. We are the careful handiwork of One who has created us in Love, so that we may grow in fellowship toward one another and with Him.

Indeed, so enormously does He love us that He has given to us to eat of the tree of the knowledge of good and evil. He has granted to us the privilege and the responsibility of learning the difference between right and wrong and choosing in freedom which path we shall follow. If His love had been less, He would have made us perfect and wholly good; we should have been automaton, angels, incapable of evil and therefore incapable of choice. In fact we should have been non-human, mere adjuncts of God's personality. The glory and the mystery of the Fatherhood of God lie in the fact that He has created us creators, in His image. In the decisions of life, He has left it to us to make up our minds. The Creative Spirit has so loved our human spirits, which are His creatures, that He has even given us the power to say no even to Him.

Some say that they cannot conceive of God being a loving heavenly Father when the world is so full of bitter evil. I say that it is the existence of this evil possibility in the world which proves that God is love, caring infinitely for His creatures but refusing steadfastly to dictate to them. Even in the person of the Savior, the God-man, Jesus Christ, He has not forced His will upon us but only revealed His true nature as forgiving love, in the most poignant possible way.

(To be continued)

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Editorials . . .

The Light of Life!

I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. John 8:12

DURING a recent visit in Nebraska Yearly Meeting, we sat in the home of a young couple with their first baby, a little girl seven months old. This was not a usual call, for the doctors had recently informed them that their little girl was sightless and that the eyes must be removed.

Our reaction was one of utter sympathy and love for these young parents and their baby. We took the baby in our arms and sat with them in conversation, silence and prayer. In such circumstances, words lie like ashes on one's tongue. It was not words that were needed so much, but a sense of the loving, healing God. For those moments God was all and in all. What mattered self-interest, material possessions, speed, the mechanical age, even food, for here was the Eternal Love—the Reality underlying all else—and here was a helpless little girl.

One could understand the impulse, in the face of such need, to say, "In the name of God, be healed." But there came to our mind persons whom we had met from the company of the blind. There was a woman in Indiana, blinded by accident in middle life, who said, "I am re-discovering my world." There was a woman in Maine who discussed colors as if she had known them all of her life, yet she has never seen a ray of light. There was Bob, our college friend, who now and then would stumble against some object, then back away and laugh at himself. He never lost his good cheer. There was Kagawa, in partial blindness, preaching the gospel in palaces and slums, and writing lines that sing.

There were others of whom we had heard: George Matthewson writing "O Love That Will Not Let Me Go;" Fannie Crosby singing about light; and better known than all others, Helen Keller exclaiming, as Phillips Brooks told her about God, "I have always known him, but I did not know his name."

These are the company of the blind. Are they indeed blind? Are they sightless? Or have they seen more clearly than we? They were and are denied physical sight, but do they not have the Light of Life? Who are the blind, except those whose understanding is darkened, in whom the love-light has faded?

What is sight except it be that of "the pure in heart" of whom Jesus said that they would see God. To walk, guided, in the way everlasting — that is sight—the Light of Life. If that be true, who of us has full vision? Many of us who have our eyes may "see" less than do they who are blind.

This does not dismiss lightly the handicap of blindness and the sightless days for this little girl, Linda Kay, nor the sympathy one feels for her parents. They will need the grace of God for the days ahead.

It is important for all of us to receive our "second sight," lest having eyes, we still walk in darkness. There is no surer footing than to walk with him who is the Light of the World.

In Fellowship

WHAT was happening to Robinson Crusoe on his lonely island? He had plenty to eat and the basic necessities for physical existence. He might live, that is, exist for many years—utterly alone. But what was happening to his personality? What would happen to one who lived alone for twenty-five years?

It was not until the black boy, whom he called Friday, came to live with him that Crusoe's spiritual deterioration was stopped, for he had someone to whom he could react. He was saved by fellowship. If a hundred "Fridays" with a great diversity of talents should have come to be his good neighbors, what growth might have occurred in his personality!

Perhaps we should all thank God that our neighbors simply exist. As persons, we would die without them, though our bodies kept on vegetating. When they are good neighbors, then they are the making of us. More than we realize, we are *made* by fellowship.

The Church should be such a fellowship, bringing its loving care to the children of the community, giving them the fellowship of good people and good ideas. For this the best of training is important—first of all in the home, and also in the church and community. These are the ordinary needs, but now and then the church can bring its warmth of fellowship to those in distress. There are so many ways in which we, as members of the Christian fellowship, can help to lighten the burdens of one another.

Shortly after the recent world war, we visited Friends in Europe. "What did it mean to you during days of occupation and hunger to be a part of the Society of Friends?" we asked of a woman Friend. "There were times when the knowledge and memory of that fellowship was about all that kept me sane," she answered. Across, or through the separation of darkness, a living fellowship gave her strength and courage. "Whom having not seen, we love," suggests both the divine and human ties that no curtains of "iron" or "bamboo" or "dollars" can destroy. There are no fully insulating circumstances for those who have a common fellowship.

What Is Near and Far?

WE have just completed four thousand miles of driving, visiting fifteen of the Meetings in Nebraska Yearly Meeting. In a forthcoming issue, some glimpses of that experience will be given.

For many years it has been said that the neighborhood, in a speeding mechanical age, is no longer geographic, but spiritual. Ideas, faith and concern—these are the cohesive qualities of a present day

neighborhood or community, we are told. Nearness in spirit, rather than in distance, is the determining condition of neighborliness.

Basically that is true, yet distance makes a difference, but not the crucial difference. We can have fellowship across hills, plains and seas, but not without conscious attention and planning. To find Friends whom we have not met before and sit with them in the love of Christ and of one another is a very rewarding experience. To meet the parents and children and to gather for a meeting of worship and inspiration, then to sit in conversation in the home of a member family completely outweighs the miles of travel.

For a traveling Friend, these experiences of fellowship are tucked away in his memory and, in some measure, they are the food on his "pantry shelves." He partakes of them many times. A unity of spirit in Him who is the head of the Church makes "near" and "far" seem only words of geography. One who lives 2,000 miles away may be "nearer" than a next door neighbor.

There are no distant Friends who are really friends. Since there is no actual "center," all of us are "distant" and isolated. It is not *isolation* but *insulation* that hinders fellowship. We cannot change the fact of isolation, but we can do something about insulation. Sometimes we can travel, visit or write one another.

On the Nebraska trails, which lead into three other states, Colorado, Kansas and South Dakota, we found the footprints of Willard O. Trueblood, Passmore Elkinton, R. Ernest Lamb, the late Theodore and Estella Foxworthy, and others. The mention of their names made living links between the Nebraska Friends and the current traveler.

The Chinese have a saying that there are five points to the compass; North, South, East and West are four of them. The fifth point is where *you* are. Under that point of view, Whittier, Central City, Richmond, Philadelphia and London may be remote and isolated points in the Quaker neighborhood.

Now to do something about the insulation!

E. T. E.

The Swarthmore Lecture, 1951

A Faith for Ordinary Men

By F. Duncan Fairn

IN the seventeenth century it did look for a time as though Quakerism would be a dominant type of religion in England and America. Forty thousand people joined the Quaker movement in the first ten years of its life. Today there are only about half that number in these islands, with a population many times as large. Was that early growth a mere flash in the pan? Are we an odd, peculiar people, nice but slightly abnormal, destined forever to be a self-conscious, respected but rather pathetic minority? Or have we, on the contrary, a message and a way of worship for all men, irrespective of class and race, colour or intelligence? We meet at the beginning of the Fourth Century of Quakerism, and it is right that these questions should be asked and, if possible, answered.

What sort of men and women have been members of our Society in the three hundred years of its existence? Admittedly there have been some extraordinary people amongst us, and we think first and obviously of George Fox himself, unquestionably one of the religious geniuses of all time; while at various times in its long history the Society has numbered among its members men and women outstanding in their vocations. But George Fox was surrounded with a company of sober, sensible, ordinary folk, and in later generations, too, there can be added to

This summary of the Swarthmore Lecture, given annually to London Yearly Meeting of Friends, will interest American Friends by its insights, generally characteristic of Quaker thought in England. R. Duncan Fairn is a leading Friend with a concern for criminal sociology. He is Assistant Commissioner of Prisons in Britain.

the list of notable Friends—who themselves were in general the very reverse of "peculiar"—men and women of many callings, not listed among the famous, whose lives and work were grounded in their faith as members of the Society. That faith, while demanding the service of the mind as well as of the heart and soul, is a faith for ordinary men.

RESTATEMENT NEEDED

A restatement seems to be needed that the ordinary man or woman today will understand. At the heart of the universe, we believe, there is not just a vague mysticism. There is love as revealed historically in Jesus of Nazareth and known inwardly both before and since. That love which we call God and Father we necessarily have to think of in personal terms. So far we should carry the majority of our fellow-Christians with us. But the true foundation of the Christian Gospel as it has been transmuted through Quakerism is a belief that there is a witness to God, that

of God in every man. Further, that it is possible for a God who is Love to make His will known to men and women destined for fellowship with Him. It follows from this belief that man's intercourse with his fellows must be based upon its active and energetic expression—"that your carriage and life may preach among all sorts of people and to them; then you will come to walk cheerfully over the world, answering that of God in everyone." The way of the Children of Light is a way of surrender; an act of the whole man is demanded.

The Quaker belief in guidance, the result of inward retirement, might be expected to lead to peculiarities, but from this error Friends have been saved by the maintenance of a proper tension between an insistent protestantism, which seeks an immediate relation between man's spirit and God, and a catholicism which subjects the judgments of our individual, human, fallible wills to the leading of the Spirit of God as it is made known in corporate worship.

Our faith is inseparable from our way of worship. Ours is a democratic society in which all are called to the service of the ministry. Men and women, equal before God but with a diversity of gifts, we come to worship, without ritual, prepared order or ornament, in a silence in which all can unite

and which at its best can be a communion where bread is broken, wine is poured out, though the material elements be not present. Out of this living silence springs the ministry of praise, prayer or challenge, but it is a way of worship to which all contribute, whether they speak or not. And Friends' way of conducting their meetings for church affairs springs from their way of worship. Likewise Friends' distinguishing testimonies all derive from a basic faith in God the Father of us all, from fellowship with one another as Sons of God, and from belief in the Light of God in every human heart.

To dare to profess our Quaker faith, to seek the inspiration of the Holy Spirit of God, what qualities must we cultivate and try to exhibit in our lives? Among them must be self-knowledge, courage, kindness, truth—and robustness of mind.

AN EVERYDAY FAITH

Quakerism is not a faith for Sundays only. Its claim is to rule the whole of life or nothing. R. H. Tawney's words about Christianity—that it should "have as its aim, not merely to convert the individual, but to make a new kind, and a Christian kind, of civilisation"—provide the standard by which we should seek to be judged—and as I say these words we are judged and condemned. How far have we "come short of the glory of God?"

There are two further aspects of our faith by which it can be commended. The first is the nature of its authority. It is based primarily not on a book or a church but on the experience of Love—God—in personal, human life . . . Secondly, our faith is a democratic enterprise and can claim democracy's chief argument in support—that it treats its members as significant persons, eliciting their judgment from them by consultation, and so educating them in the widest sense. Quakerism, as a lay religion based on an equal partnership of men and women, is thus an educational adventure—the progressive winning of citizenship in a commonwealth of value whose riches are of the spirit.

THE CAUSE OF OUR FAILURE

Apart from our separate, personal unfaithfulness and disobedience to the Light, what causes are there for our immense failure to convince more of our fellows of the attractiveness of the truth we hold? If we would be worthy of our history, obedient to the Light and faithful to our Lord, we must return to that shore from which our original strength was nourished, the reading and knowledge of the Bible; and the life of a worshipping community of laymen can be sustained only if

worship is a reality in their homes as well as in Meeting.

Is it not a further cause for our failure that some vestiges of the world-renouncing austerity of the "plain Friends" of the past are still with us. Let us not be afraid to "warm both hands before the fire of life," not think that a life spent exclusively on Quaker committees is the *summum bonum*.

Lastly, after the early years and until recently, Friends were for the most part in what our American neighbours call the "higher income brackets." What Professor Arnold Toynbee described as Friends' "undesigned pilgrimage to the shrine of material prosperity" came about as the quite logical reward of Quaker practice—integrity, honesty, industry and so forth. But intelligent observation suggests disturbing thoughts about the effect of wealth and social influence on membership of the Society of Friends.

SUGGESTIONS FOR FRIENDS

Some miscellaneous suggestions are offered for Friends to consider. Would it not be best to drop the practice of "disownment"? Will Friends exercise the greatest care in the choice of Elders and Overseers? Then two proposals on education: that it is of first importance that Friends should make a generous contribution in terms of personnel to the education service, and secondly that the time has come for a further imaginative experiment in Friends' schools. Can we so order our schooling that our children may get the best education for which they are suited, irrespective of means or the relative prestige of one sort of education compared with another?

FIVE YEARS MEETING MINUTES

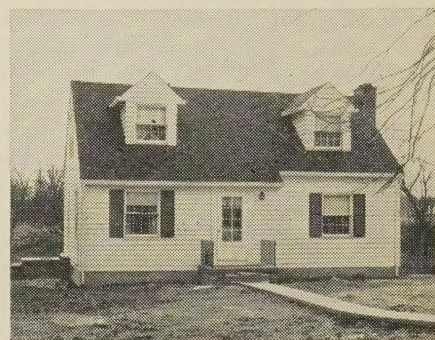
The Minutes of the Five Years Meeting, held last October, have been sent to each Pastor or correspondent in the Five Years Meeting, to each delegate and to members of Five Years Meeting Boards and Committees. Other Friends desiring copies should write to their Yearly Meeting Superintendent, or to the Central Offices at 101 South 8th Street, Richmond, Indiana.

The real skeptic is the man who has so little faith in his position that he is afraid to have it critically examined; who has so little confidence in truth that that he fears to have more of it discovered, who is tormented by the thought that if he knew more he might believe less.

Ernest Fremont Tittle

VALLEY MILLS FRIENDS DEDICATE NEW HOME FOR THE MINISTER

Valley Mills Meeting, in Fairfield Quarterly Meeting, Western Yearly Meeting, celebrated the completion of its new home for the minister on Sunday, April 8, 1951. Special services of dedication were held at the church, following a basket dinner, with many members of the other Meetings of the Quarterly Meeting attending. Glenn Reece, Yearly Meeting Superintendent, gave the dedicatory address. A short historical sketch of the Valley Mills Meeting was read by Pearl Milhous, the Clerk of the Monthly Meeting. Fol-



lowing this service, an open house reception was held at the new home occupied by Sabron and Willard Reynolds.

The pretty story-and-a-half Cape Cod white frame house is located on the south part of the well shaded and spacious church lawn. A small plot of additional ground was purchased to provide space for garden and other useful purposes. Ground was broken to begin the project just before Yearly Meeting last year, on Sunday afternoon, August 13.

Persons who have served Valley Mills Meeting as pastors include the following: Seth Mills, John Milhous, Orville Jones, Annie Mills, David Hadley, Sarah Jane King, James and Marguerite Carter, Glen Roberts, Frank Streightoff, James Maxwell, William Statzer, Leslie Roberts, Mrs. Alva Roberts, John Roberts, David Day, Elmer Brown, and Simon and Catherine Hester. Some of these served but a few months.

Edna Mills, widow of Dr. Seth Mills, upon her death left a legacy of \$2,000 to the Meeting, which was used for the building project. There were many smaller gifts.

The Meeting is grateful for all the splendid cooperation and mutual helpfulness which have made this dream come true. To all who helped in any way they give thanks, and to God whose good hand has been upon the work. The building is dedicated free of debt.

AN ENGLISH VIEW OF THE MACARTHUR AFFAIR

As we view the MacArthur dismissal after some lapse of time, it will interest Friends to know how one English Friend summarizes the British point of view as he sees it.

The proceedings of the Senate Committee investigating the dismissal of General MacArthur have been followed with close attention, particularly as no similar arrangement exists here whereby the formation of governmental policy can be brought into public light. Strong differences of opinion on international and domestic policy have existed in our Government, but most people have only become aware of them through recent ministerial resignations, and nobody apart from the Cabinet members know in detail the nature of the debate.

The evidence before the Senate Committee tends to confirm the public here in their support for President Truman's action in removing General MacArthur from his post. The President's action was welcomed as a courageous political act especially in view of the opposition it was bound to arouse.

There is no misunderstanding of the General's policy; whilst its apparent simplicity is appreciated, it has not commended itself for its political wisdom. His analysis that the allies must either press on to victory, surrender to the Chinese or failing one of these courses, be forced to continue their struggle indefinitely, is one that cannot find acceptance.

The same reaction is true of his policy for the immediate future, when he asks that the United Nations should deliver an ultimatum to China, the rejection of which would mean war. This is to be followed by a sea blockade of China, the bombing of troops and communications in Manchuria and an attack by Chiang Kai Shek's troops on the mainland.

There is much sympathy for General Marshall's rejection of this policy as inadequate, and a widespread fear that its adoption would bring about the intervention of Russia and so precipitate the third world war.

SYMPATHY FOR SUFFERING

Disappointment is felt regarding the weakness of Mr. Truman's administration to put forward an alternative policy to that of General MacArthur, and many are fearful that in his anxiety to keep Washington's favour, Mr. Alee may miss the opportunity of pressing for a constructive approach. In saying this it must not be thought that the British people are unmindful of the

fearful cost in American life of the Korean war. On the contrary, there is a deep sympathy everywhere expressed over the tremendous burden of suffering, and any criticism of American policy has as its aim the curtailment of these dreadful losses.

British people believe that the alternative to General MacArthur's three point view of unconditional victory, surrender to China, or indefinite continuance of the Korean conflict, is, whilst fully recognising the intransigence of the Chinese Peoples Government, to keep open the way to a negotiated peace.

They believe that the Communist Government in China is firmly established and must be accepted as a power to be included in any settlement in the Far East. There is overwhelming support for the view that as a great power, Red China should now be given a seat on the Security Council. General Chiang Kai Shek's party cannot be considered as an alternative. Acceptance of this view makes our Government unwilling to do anything that would make agreement with China more difficult. They consider that General MacArthur's policy of blockade, sanctions and bombing in Manchuria would not only be ineffective in ending the war, but also would close the door to negotiations in China.

On the contrary, it is hoped that the United Nations would make a stand on or near the 38th Parallel and do everything possible to negotiate with Peking.

George H. Gorman

COLONY IN JAMAICA

To the Readers of
THE AMERICAN FRIEND:

This is to let you know about the Craft Colony to be started in Highgate, Jamaica, British West Indies, in connection with the Friends Craft Industries. It is very important for Jamaica craft workers to have their own houses and gardens and to supplement their incomes with agriculture. The Craft Colony, it is hoped, will be a demonstration of how a good and creative life can be lived with the least possible expenditure of money.

About fifty acres of land next to the land of the Friends Educational Council are available for settlement. The climate is healthy, the view of the sea and mountains is rarely beautiful and electricity is at last available. Friends from England and America are invited to become settlers. Anyone interested in learning the details can write me direct.

Dorothea Simmons

Walker's Wood
Jamaica, B.W.I.

NEW ZEALAND GROWS IN NUMBERS AND CONCERN

General Meeting, May, 1951, will be remembered by New Zealand Friends as a time of unity and deep concern rather than as an occasion for spectacular action. Perhaps the gravity of the times had something to do with it. We met during the most serious industrial crisis New Zealand has experienced. That, added to the world situation, provided an occasion for concern.

Each morning, early, such Friends as were not engaged doing household chores met for meditation and study on the subject of "Light." Then there was a period of unhurried worship before the business sessions.

Reports from Monthly Meetings told of increasing membership. This year will see two more Meetinghouses in use. More work is being done amongst the children, including extensions of the Round the World Quaker Letters. All Monthly Meetings have arranged study groups to discuss the themes of the 1952 Conference. A Summer School is being planned to develop these studies further. Representatives Candida Heine, Frances Menefy and Ruby Dowsett were appointed to attend the Conference at Oxford.

The Meeting was under concern to call to a more reasonable attitude the various parties to the present industrial strife in New Zealand. It also was led to express to the Government its views on the Korean situation. The greatly increased militarism in New Zealand was much in the thoughts of Friends who were encouraged to educate their children for peace and to strengthen them in the stand against military training in school.

An encouraging feature of the Meeting was the relatively large proportion of younger Friends and their participation in discussions.

Friends lived together in a small Technical School hostel. Sleeping in dormitories, sharing kitchen work and making fires all contributed to the underlying unity and good fellowship. As has happened many a time in Quaker experience all over the world, Friends came together in worship and were very conscious of the Light that dispels all darkness.

Edward Dowsett

Communism and Christianity cannot live together in the world very long. One of the two ideologies will win out over the other. It will depend on which of the two shows itself able to bring the most material and spiritual benefit to humanity.

Jawaharlar Nehru

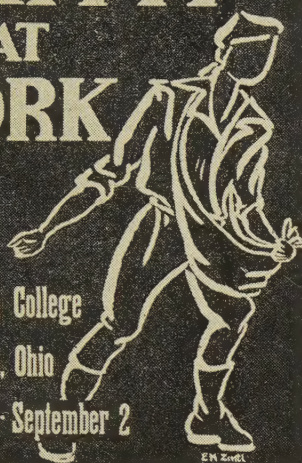
1951 American Young Friends Conference

FAITH AT WORK

Wilmington College

Wilmington, Ohio

August 27-September 2



EW Zwick

Faith At Work is the theme of the 1951 American Young Friends Conference, and will be developed by speakers, resource leaders, panel members and discussion among conference attenders on the campus of Wilmington College, August 27-September 1. Young Friends who attended the 1947 Conference at Earlham and the 1949 Conference at William Penn recall both the significance of the discussions and the joy of the good times together.

The experience at Earlham was largely one of firing enthusiasms for Christian service, which in so many cases had been allowed to lag during the trying years of World War II. Spirits were raised, new horizons discovered, and young Friends launched out into the deep.

We came together at Penn not satisfied with our meager understanding of the force which was driving us, and dug prayerfully into "The Way of Our Living Faith." The quantity and intensity of our discoveries, and the degree of understanding reached mark one of the great milestones in young Friends history.

Faith and enthusiasm, to be most useful, must be harnessed in creative work. Friends are noted for their testimonies. Are they valid? Are some out-of-date? Do we need some new ones? How does our faith work today? Plans for the 1951 Conference seem to insure meaningful discoveries in this area.

The speakers who will present their messages to the Conference represent a cross-section of the Society of Friends. Harold Chance, from Philadelphia Yearly Meeting, will give the general introduction Monday evening. Ernest Lamb, from California Yearly Meeting, will speak on *Faith at Work in the Individual*. Herschel Folger, of North Caro-

FRIENDS ADVANCE NEWS

Meeting Bulletins

In scanning the many Meeting Bulletins and Newsletters that have come to the *Advance* office, we are impressed with the number of Meetings that are building meetinghouses or parsonages, renovating and improving their present structures. They are worthwhile projects and doubtless will encourage their membership to venture on other projects beyond their local needs. We hope so, as there are many opportunities for an expanded stewardship within our own Society of Friends. The Mission Board has several urgent and challenging projects for you on our mission fields.

* * * *

Cuban Friends Advance

Dr. Ramon Morell, Principal of the Holguin School, writes enthusiastically of the future of our work in Cuba. May Jones has shared his message with us: "At the close of the first fifty years since the initiation of Friends work in Cuba, Cuban Friends in general are interested in the growth of the work dur-

lina Yearly Meeting, will develop the topic, *Faith at Work in the Meeting*. *Faith at Work in the Community* is the province of Levinus Painter, of New York Yearly Meeting. Kenneth Boulding, a member of Iowa Conservative Yearly Meeting, will give the first portion of an inseparable topic, *Faith at Work in the Nation*, and Ora Lovell, of Ohio Independent Yearly Meeting, will present the second portion, *Faith at Work in the World*.

Resource leaders who will furnish us with a background of rich experience in discussion groups and in personal counselling are equally representative. Those who plan to come are Ward Applegate, George Walton, Frank Davies, James Vail, Dan Wilson, Robert Vogel, Charles Ball, Jesse Stanfield, John Harvey, Floyd Schmoe, Levi T. Pennington, Thomas S. Brown, J. Bernard Walton, Algie I. Newlin, Fred Haslam and Dan West.

The Conference will begin with supper and the evening address on Monday, August 27. The cost of the conference has been set at \$25.00, of which \$9.00 is for conference expenses. An additional registration fee of \$1.00 will be returned to all those who register on or before August 10. Registrations should be sent to Erika Zintl, Conference Secretary, Wilmington College, Wilmington, Ohio.

Come join with Friends from all over America and with our guests abroad as we seek spiritual discoveries adequate "for such a time as this."

ing the next fifty years, and at the recent sessions of Cuba Yearly Meeting the five year plan for *Advance* was the central theme and work has already been begun to carry it out."

Dr. Morell himself has just completed visits to Banos and other Friends Meetings to help carry out plans for stewardship education in connection with "The Place of Finances in the Plan for *Advance*," to educate the members for more liberal giving and a larger measure of self-support.

This is a splendid beginning, and we are happy that our neighbors can share in the Jubilee year of the Five Years Meeting and its *Advance*.

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Meeting for Worship

We also have noticed that several of our city Meetings have provided for two types of meetings for worship each week. Several hold a meeting on the basis of spiritual guidance about an hour before the customary programmed meeting. Some Meetings hold unprogrammed meetings in the homes of members distantly removed from the Meetinghouse.

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Keeping Records?

Have you begun to list the facts in the new "Records of Progress"? With Commencement at hand, it would be a good time to check on the students in Friends colleges, attending camps and seminars, etc., as well as a check on those planning on Christian service. Of course the regular, weekly attendance at Meeting and Sunday School is being set down. It will help you to chart your progress if you keep the records straight! And report every once in a while to the Meeting, the Sunday School and the membership. An *informed* membership may well become a *transformed* membership. We have read of many Meetings that had preparation classes around Easter time. Did you change your record accordingly—associate to active, non-member to full membership? What "recognition" did you give these boys and girls who became active this spring? We would appreciate your response to this question. Some Meetings give Bibles, some a message of inspiration printed especially for these young people. Will you share your kind of recognition with us?

Harold N. Tollefson

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.

Ralph Waldo Emerson

INDIAN COUNCIL AT THE CAPITAL

Twenty-eight official members of the Associated Executive Committee of Friends on Indian Affairs and two proxy delegates gathered in Washington in May for the 82nd annual meeting of the Committee, along with five members of the staff and their wives. The group visited the office of the U. S. Commissioner of Indian Affairs to hear an interpretation of the activities of that Bureau. Ruth Muskrat Bronson, author of "Indians Are People Too," spoke to the group.

A day was given to business, a report from Oklahoma, consideration of the budget and activities of the eighteen cooperating Yearly Meetings. Roger Scattergood was appointed as Treasurer, succeeding Thomas Wistar, who resigned. Westine Shufelt reviewed her experiences of thirty years of service in Oklahoma. Richard Ruddell spoke of new plans for service among Indians at Rapid City, South Dakota. Armin L. Saeger, Jr., gave a description of the fears and superstitions of the Kickapoo Indians which hinder their acceptance of Christianity. Lawrence E. Lindley, Chairman of the Committee and also Executive Secretary of the Indian Rights Association, spoke during the closing session. Sarah M. Stabler, of Wallingford, Pennsylvania, was reap-

pointed Recording Secretary and Ruthanna M. Simms of Richmond, Indiana, was asked to serve one more year as Executive Secretary, with promise of release in 1952.

Persons desiring more information are invited to write to the office at 23 Howard Place, Richmond, Indiana.

FROM THE EPISTLE OF JAMAICA YEARLY MEETING

The emphasis of this Yearly Meeting has been on Forgiveness and the atoning power of Godly love. We encourage Friends to re-instate their confidence and trust in things of the Spirit and to apply this rededicated or renewed position to the physical and material problems of daily relationships with other people.

The advance of the work of the Kingdom of Heaven on earth continues to be our aim, and while we realise our own inability to settle all the problems which face our society or our country, we are also aware of the power of prayer, and believe that our appreciation of the difficulties is a part of our spiritual duty; and that by the mercy of God a solution may be provided for each problem.

Our Society has tried to make its contribution to the country by meetings, Sunday School classes, Day Schools, Industrial Schools, Continua-

tion School, and Secondary School work; and Friends have found joy in the knowledge that the realisation of University education in the West Indies has been achieved, when Friends took an active part in facing the need twenty years ago.

At this time of world stress and threat of war we are aware of the eternal rewards of spiritual principles; in a time of shifting sands we are happy in a knowledge of the foundation rock of the Christian philosophy.

Gladys Jones, *Presiding Clerk*
Ivy Kong Quee, *Recording Clerk*

PROGRAM GUIDE

A new Program Guide for Intermediate Societies has been prepared by Wellington W. Whittlesey, minister at Friends Chapel Meeting in Illinois, for the International Society of Christian Endeavor. The Guide, which is a month by month program of "Things To Do," is published as the project and activity organ for Christian Endeavor each year. Since 1949, Christian Endeavor has emphasized the theme, "Build with Christ" — through personal dedication, church loyalty, Christian citizenship and world friendship. Copies of the Program Guide may be secured from any State C.E. headquarters, or from International Christian Endeavor, 1201 East Broad Street, Columbus 5, Ohio.

MAKERS OF PEACE

Blessed are the makers of peace
Who first make peace with God,
Then walk in ways of peace with men
Till paths shall be well trod
Where weak and strong alike can walk
In safety on the earth,
And by the might of holy truth
A new world come to birth.

CARLOS GREENLEAF FULLER

ATOMIC DRUMS

I stood apart and watched this cooling star
Wrap a green turbulence around its flames;
And from the pools saw the gigantic frames
Of land-tranced creatures rise, gazing on fields afar;
I knew their secret names.

And through the steamy haze saw wing and claw
Grow and wax fiercely beautiful; and then,
Groping and vulnerable, earth's dreams of men,
Probing with sudden hands, ending a mindless law
Never to rule again.

And now I see one reach up to the sun
To snatch the mystic fire which gave him birth,
And tremble as relentless drums give forth
This word: "With fire will end what was with fire begun,
Who reverence not My earth."

WINIFRED RAWLINS

IN WAKE OF DREAMERS

(For Ralph Cheney)

Beyond foxholes of anguish
And darkened rooms of sorrow,
You glimpse the sun-gold mountains,
The valleys of tomorrow.

On faith-shod feet you've journeyed,
On dream-shod feet you've flown
To reach that warless country
And claim it for our own.

Always in wake of dreamers
On climbs the human band.
God, speed it to those boundaries
Your visioning eyes have spanned!

LUCIA TRENT

NOTE ON A GOSPEL MARGIN

Beneath the quiet light of stars,
Through storms at sea, through prison bars,
Through catacombs and mouldy walls
It rings . . . down monastery halls
And chapel aisles where, dim and grey,
Hooded figures kneel and pray —
It comes through anthem-shaken air,
Through silence of a Quaker prayer:
A speaking voice, will we but hear . . .
Unmistakable and clear . . .
The voice of Christ, the Ever Near.

DONALD WING HATHAWAY

Our World Missions

This page is provided in alternate issues of "The American Friend" by the Mission Board of the Five Years Meeting. Edited by Merle L. Davis.

A CALL FOR CLOTHING

The following article has been received from A. Willard Jones, Principal of the Friends Boys School at Ramallah, Jordan. He was a member of the conference on Middle East Refugee Problems, which met after seven days of first-hand study of the plight of the displaced Arabs in their camps and caves.

We, members of a conference on the Palestinian refugee problem, meeting in Beirut on May 8, 1951, under the auspices of the International Missionary Council and the World Council of Churches, are shocked by the plight of the refugees from Palestine. As we visited different areas and saw the appalling conditions under which they are living in camps, and towns and villages, we have had our minds brought sharply back to the tragic chain of events which has caused this situation.

Scattered over five countries, more than three quarters of a million Palestinian refugees have been subjected to terrible privations, lasting in many cases for a period of three years. They have suffered grievous physical and material and spiritual hurt has perhaps been even greater. Furthermore there is no end in sight. Little wonder is it that their morale is steadily deteriorating, and that many show signs of desperation.

OUR RESPONSIBILITY

The responsibility for the present situation must be shared by many nations and political groups. In so far as Christians, by their action or inaction, have failed to influence in the right course the policy and decisions of their governments and of the United Nations, they too are guilty. Upon us, therefore, falls the greater responsibility to seek, in collaboration with all men of good will, a constructive solution for the problem. Moreover, none of us can claim that we have hitherto discharged the humanitarian obligation that lies upon us.

Along with millions of refugees in other parts of the world—Europe, India, Pakistan, Korea and elsewhere—the greater proportion of the Palestinian refugees are the victims of a catastrophe for which they themselves are not responsible. A deep injustice has been inflicted upon them; a measure of suffering they never deserved. To them is owed a debt of restitution by their fellow-men, especially by those who in any way shared in the responsibility for their present plight. Yet we realize

that nowhere in the world today can the claims of absolute justice be enforced, and that only the healing hand of time, and the exercise of a spirit of forgiveness, can release those forces which will make for peace, mutual understanding and reconciliation.

We are convinced that there can be no permanent solution of the problem of the Palestinian refugee until there is a settlement of the outstanding political differences between the Arab States and Israel. Churches are not competent to lay down the lines of a political solution. It is the duty of all the Governments in co-operation with the United Nations to press for, and to facilitate, an early and agreed settlement, as an indispensable condition for achieving a lasting solution of the refugee problem. This particular settlement can only come as part of the general settlement of international problems in the Near East, and it will need the support of international guarantees, so as to remove the spirit of uncertainty and fear from the political atmosphere of the region.

THE REFUGEES' RIGHTS

Such a settlement will have to contain provisions for the return of a certain number of refugees to their original homes. It must also include a general plan of compensation for refugees whether they return or not.

We urge that, on both counts, the settlement should be not only just but generous. Yet, while we recognize the basic right of all refugees to their own home and property, nevertheless a careful appraisal of the total situation has compelled us to conclude that many Palestinian refugees will have to settle in new homes. For their integration into the life and economy of the Arab States, large sums of money will be needed, and needed quickly. It is the undeniable obligation of all who have shared in responsibility for the present tragedy also to share in the cost of making reparation for the damage done. And, since all schemes of resettlement require time for implementation, the essential financial contributions must be in the form of guaranteed, long-term commitments.

Finally, we appeal to all Christians to use their influence in persuading their Governments and the United Nations as to the need for a definite political settlement and large-scale schemes of relief and reconstruction. We would urge all Christians to give personally on a far more liberal scale to all the

activities of the Christian voluntary organizations engaged in the work of relief, rehabilitation, and resettlement in the Near East. We would call upon the Christian churches throughout the world to co-operate more actively with the churches of the Near East which have been so hard hit by the present tragedy in order that they may maintain their Christian witness and face in a constructive way the opportunities of the new situation.

* * *

In connection with the above, the American Friends Board of Missions has completed arrangements through the United Nations Relief and Works Agency and the American Friends Service Committee to furnish transportation for clothing and materials from which to make clothing for the refugees in and around Ramallah. A. Willard Jones, together with our other representatives at Ramallah, has offered to serve as a distributing agent for clothing. The United Nations Relief and Works Agency for Palestine Refugees has agreed to transport all such clothing that may be supplied by voluntary agencies in this country free of charge from the port of debarkation to Ramallah. The American Friends Service Committee, in turn, has agreed to process all clothing that may be supplied and transport it to the port of debarkation. This agreement covers only clothing or cloth from which clothing may be made and does not include food stuffs or other supplies.

In view of this need and the facilities which have been completed to care for and transport all such clothing, the American Friends Board of Missions, at its annual meeting, approved issuing a call to Friends throughout the country to provide clothing and cloth from which to make clothing for these refugees in and around Ramallah. Several tons of this clothing will be needed.

The following instructions will need to be followed: Shipments should be sent prepaid to the American Friends Service Committee Warehouse, 23rd and Arch Streets, Philadelphia 3, Pennsylvania. The mission board is having prepared tags and stickers which it will supply to those making shipments of clothing to Philadelphia for distribution in and around Ramallah. Send your request to American Friends Board of Missions, 101 South 8th Street, Richmond, Indiana, for the number of tags and stickers which you will need.

If used clothing is sent, it should be washed or dry cleaned and mended before it is sent to Philadelphia. Clothing for men, women, boys and girls of all ages is needed and warm clothing for the very cold winter will be extremely welcome.

The Sunday School Lesson

Prepared by RUSSELL E. REES

For July 15—Homes That Do Not Fall
Matt. 19:3-9; I Cor. 13:4-7

Jesus usually saw the specific in the light of the universal. Legalism tends to see the universal in the light of the specific. It was a typical question which the Pharisees brought to Jesus in today's lesson. They asked, "Is it lawful for a man to put away his wife for every cause?" And He answered, "He which made them at the beginning made them male and female." We can almost always find an excuse for our specific sins, but if looked at in the light of their universal implications, they stand in their true condition.

The question of divorce is one of the situations in which we need to be guided by the universal. Here Jesus was exceedingly clear, for he said, "What therefore God has joined together let no man put asunder." It has been said that there are very few instances of divorce where the couple was married according to Friends ceremony. Now this is not because of some magic in the Friends ceremony, but rather because they were very careful that the union was under the guidance of God. It takes a considerable length of time to have a marriage go "through the Meeting." The intentions must first of all be declared openly in the face of the Meeting. A Committee must then investigate the relationships of the two parties, and if favorable report is made, the Meeting then appoints a time and place for the wedding to take place. Then in a "Meeting for worship," the two persons repeat their vows. Even when a minister conducts the service this element of quiet waiting in the presence of God may be preserved.

The whole conduct of the wedding makes it not so much a legal contract as a deep religious experience. Begun in the presence of God, and of a group of concerned friends who look upon it as a kind of new consecration, it continues to be religious in its meaning. The presence of divorce in our society is not an isolated event, but a result of ill-advised and poorly achieved marriages. Even in the time of Moses, so Jesus said, provision had to be made, because of the hardness of people's hearts, for divorce. But it was a direct thwarting of the will and purpose of God, and it resulted in open adultery and other serious social consequences.

Coupled with this discussion is Paul's famous chapter on Love. Of all our words, Love has been the most de-

graded. Infatuation and romantic attachment and even physical attraction have come to be regarded as the apex of love in the popular mind. But not so in this poem of Paul's. Love suffers, is kind, does not envy, does not seek its own way, is not puffed up. It bears all things, believes all things, hopes all things and endures all things. Therefore it never fails.

This kind of love is a religious experience, and to feel it is to know one of the most profound of all human emotions. John said later that whosoever loves is born of God . . . for God is love. To know this is to know the Eternal, and to share his nature. And two persons who know each other in such fashion know each other in God. Separation of the two is as difficult and as impossible as to separate one flesh; it is an amputation.

The achievement of such love in the family is surely the will of God, and when a family is so joined together, no man can dare to put the family apart. This is the Christian ideal of the family.

Questions:

1. What responsibility does the Meeting have in fostering the kind of marriages described above? Do you think Friends have lost the concern for the family which was the basis for their pattern of marriage?

2. Are we doing all that we should in preparing young people for marriage? What more could your Meeting do?

For July 22—Living Together in the Neighborhood

Rom. 12:9-21, 13:8-10

When I was a boy I sometimes came to my mother and asked for bread and jelly. Often she gave me half a slice, and boy-like, I wanted a whole slice, but she would say, "If you can't eat a small piece you can't eat a big piece." That has stayed by me many years. There have been many times when I wanted the big slice, without having fully demonstrated that I could handle the small one. And in our human relations this is a priceless lesson. If we cannot do the small thing which is near at hand, by what optimism do we imagine that we could handle the big thing which is farther away?

Human relations are never settled big end first. They must be worked at from the small end, the family, the Meeting, the neighborhood. "Be kindly affectionate one to another in brotherly

love." I am highly suspicious of persons who have ready-made panaceas for world problems, but who create pandemonium wherever they go. If they would only show that they could deal with the simple problems of daily living effectively, then we would be more willing to listen to their plans for worldwide human relations.

The twelfth chapter of Romans is too inclusive to be discussed in detail in so short a space. Each sentence is a sermon, and in its entirety is a sort of compendium of the Christian Gospel. If anyone wants an assignment for the next month the reading and study of this chapter might well be given. If we would take it a verse a day, reading the verse in the early morning, and spending a few minutes meditating upon what it means and how it could be carried out, and then set forth to actually try to put it into practice, what a difference it might make in us in a month. There would not be a single relationship with another person which would not be affected. And, if nothing else, I think we would come away very humble people.

"Thou shalt love thy neighbor as thyself." The whole law is comprehended in this short sentence. This is a large order, for one of your neighbors has a big dog which scratched up your favorite flower bed; another has a small boy who threw a baseball through your window; and another differs from you on political and economic questions; and another lets his live stock run at large. If I cannot control my temper with such minor inconveniences what in the world makes me think I can tell the government how to get along with Russia?

Human relations begin when I open my eyes in the morning and continue all day. I deal with it in half slices, in small pieces. Now we must spare some time to work at world problems, but we will only be effective there as we are more than conquerors at the personal level. Let us begin at the small end and work out to the really staggering problems which face the world today.

Questions:

1. What is your most difficult problem in dealing with people? How do you try to deal with this problem in a Christian spirit?

2. What situations in your neighborhood are similar (in a small way) to the international situations? Can you gain valuable experience from them which will help you understand the problems faced by the United Nations?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Clyde A. Milner, the fourth president of Guilford College, has now given out more than half of the over 1,750 degrees conferred during the history of the college.

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A check of admissions records indicate that Wilmington College may have one of its largest freshmen classes since 1946 and 1947 this fall. As of May 25, applications from new students were running more than 30 per cent ahead of the same date last year.

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James Read, former American Friends Service Committee Foreign Service Secretary and now Chief of the Education and Cultural Relations Division of HICOG, has been appointed Deputy High Commissioner for Refugees. He left Germany about June 15 to assume his new duties in Geneva, Switzerland.

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The Mexican Friends Service Committee has opened a Casa de los Amigos (Friends' House) in Mexico City. The new center will house activities for local Friends' groups as well as some of the work of the AFSC in Mexico. Oscar and Phyllis Davies Garza have been appointed to serve as resident directors. Phyllis Garza formerly worked in the Philadelphia office of the AFSC and also in two projects of the Friends Service Unit in Mexico.

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Alfred G. Scattergood has retired from membership on the Friends Peace Committee of the Philadelphia Yearly Meetings after fifty-six years of service. When the "Peace Association" was organized in 1895, he, then a young man, was a charter member. This service of fifty-six years, broken only by his period of residence in Germany with the child-feeding program, is probably unique in the history of Philadelphia Friends' peace work.

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Heberto M. Sein of Mexico City gave an address, "The United Nations in a Divided World," at the Penn College chapel, May 22. Mr. Sein has been in educational work in Mexico for 18 years. Last autumn he became a member of the International Quaker Team at the United Nations. At present he is working with the International Labor Organization and will be in Geneva, Switzerland, in June attending the meeting of the world labor movement.

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James and Ruth Vail have been appointed to replace Horace Alexander as directors of the Friends International

Center in Delhi, India. James Vail has been associated with the American Friends Service Committee which, with the British Friends Service Council, will sponsor the Center, since he participated in the child-feeding program in Germany in 1930. At present he is a member of the AFSC Executive Board and chairman of the Foreign Service Executive Committee.

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Friends University was thrilled with the enrollment of two third generation students on its campus this year. They are Verna Jean Hafner, '54, from Northbranch, Kansas, and Bob Jones, '52, from Augusta, Kansas. Verna Jean is the daughter of Orville Hafner, G'29, and Lorene Howard Hafner, G'28, daughter of John Howard, G'01. Bob Jones' father is Arthur G. Jones, G'29. His mother is Dorothy Wells Jones, G'27, daughter of Bert C. Wells, G'03, and Sara Shoemaker Wells, '02-03, '06, '11-12, '30-31.

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Individual sponsors are still needed for thirty DP families for whom the Service Committee has given Church World Service a blanket assurance. These families include mainly young adults with skills, who would probably fit easily into the pattern of American life. These people have been left in camp principally because they are mixed-marriages, Protestant and Catholic for the most part, and resettlement agencies have generally been working on a sectarian or national basis. Friends as individuals or meetings may sponsor one of these families.

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Thirty-one education directors of national AF of L and CIO unions met with American Friends Service Committee staff members in May for a special conference on "U.S. Labor and American Foreign Policy." This conference is unique in the history of the American labor movement in that it represents the first time that both AF of L and CIO representatives have spent two days together studying problems in the field of international affairs in an informal atmosphere. The conference was part of the Peace Education with Special Groups Program of the AFSC.

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Francis and Dorothy Schlick Starr have returned to their home in Canada after a four month's journey among Friends in Mexico and the United States. They visited Friends homes in nineteen communities, meeting with

groups of Friends for an evening of talk, and on some occasions showing their movies of Friends' relief work in India and Pakistan. Their visit, under the guidance of the Friends Fellowship Council, came about after a journey of visitation by Philip and Virginia Towle to Canadian meetings last year. The Starrs especially encourage Friends going to Mexico to make contact with Friends there. Dorothy Starr is editor of *The Canadian Friend*.

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A Workshop-Retreat on the theme, "Preparation in Personal Action for Peace," will be held July 6-13 at Friendly Crossways, the Barrett farm in Harvard, Massachusetts. Cecil Hinshaw, former president of William Penn College, and Richard Gregg, author of *The Power of Non-Violence*, will assist in leading the study. The retreat is sponsored by the American Friends Service Committee. The New England A.F.S.C. office also announces a Pacifist Family Institute, to be held August 25-31 at Camp Timberlake, Plymouth, Vermont. A vacation of recreation, fellowship and inspiration, with twenty families sharing an examination of what peaceful living should mean within the family and the community, is offered.

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Lelia Marstaller Taylor, who serves in a dual role of housewife-minister at West Sumner, Maine, has been featured recently in a write up of her activities appearing in the *Lewiston Journal*. A graduate of Earlham College, Lelia Taylor has served for short periods at Indianapolis Friends Meeting and at the Friends Central Offices, as well as at New Westville, Ohio, during her college days. Her husband, John Taylor, farms, and both are active in town affairs. The church services at West Sumner, which were revived with Lelia Taylor as pastor in 1947, are conducted on a non-denominational, community church basis. Lelia E. Taylor also served as one of the rural church leaders at the Farm and Home Week of the University of Maine this spring.

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At the request of the German Yearly Meeting, Cornelius and Katherine Kruse will visit Berlin and other parts of Germany for three months this summer. The visit of the Kruses was proposed last fall during Lewis Hoskins' trip to Europe. At that time, the German Yearly Meeting asked him if the Service Committee could arrange for someone "with a good knowledge of international politics and East-West

problems" to visit Germany and German Friends. They wanted someone who would be able to share with them current thinking in the United States on East-West tensions and who, after observing these tensions at first-hand, could then discuss with them their own situation, their problems, and their potentialities and interpret them to people in the United States. The Kruses plan to leave the United States on June 12 and return on September 6. Cornelius Kruse was a member of the working party which prepared the pamphlet, *The United States and the Soviet Union*. At the present time he is chairman of the International Service Seminar sub-committee.

Friendly Fellowship

MIDDLE RIVER MEETING, IOWA—Middle River Friends take great pride in their rural church, parsonage and premises. An achievement service was held recently by pastor Henry Vore. On the Annual June Missionary Guest Day, Geneva Eichenberger of Oskaloosa was guest speaker, telling of her recent trip to Cuba and Jamaica, and showing curios from the Caribbean.

Anna Vore

WATSEKA, ILLINOIS—Watseka Monthly Meeting reports that Mary Hiatt has accepted a unanimous call to remain as pastor of the Meeting for the coming year, which will be her third year of service with Watseka Friends. Through her ministry in the pulpit and in the home, she has endeared herself to many in the community as well as to the members of the church she serves so faithfully.

Rachel Watters

ACKWORTH QUARTERLY MEETING, IOWA—Ackworth Quarterly Meeting met with Smyrna Friends in May. The Quarterly Meeting Missionary Union made plans for a conference, to be held in Indianola on July 17. Harry Dillon, pastor at Indianola, brought the Sunday morning message and Kenneth Eichenberger addressed the young people's meeting, telling of his recent trip to Cuba and Jamaica.

Anna Vore

AMBOY, INDIANA—The Amboy Society of Friends Women sponsored a Mother and Daughter Banquet in May. The women's group of the Amboy Methodist Church served a fried chicken dinner to the 130 present. An interesting program was given. The students attending Amboy Friends Meeting who graduated from high school this year were Joyce Green, Margaret Jo Childers, Pauline

(Swingle) Feller and Phillip Howard. Bill Norris graduated from North Manchester College.

Marie Lamb

ELLWOOD, ILLINOIS—Wellington and Nina Whittlesey provided leadership for four evening meetings planned by the young people of Ellwood Meeting. The Young Friends, with the theme, "The Shadow of the Cross," met together for prayer services, provided the ushers, held devotions, arranged for special music and took care of all publicity for the meetings. There was good attendance every evening, and the spirit in the meetings was zestful, alive, expecting Him who is our true minister to speak to our condition. Jim Ellis and Don and Dorothy Newlin have been very concerned in their work with the young people, and their reward is just such a series of meetings.

Wellington W. Whittlesey

LOS ANGELES, CALIFORNIA—Mr. and Mrs. S. T. Whang from Seoul, Korea, brought a challenging message at a recent Sunday morning service. These consecrated missionaries told of their work for Christ among their people, and spoke feelingly of the protection of God through the ordeal of four months' imprisonment by the communists. A Mother's and Daughter's tea was recently sponsored by our pastor's wife with the theme of "An Old Fashioned Garden." The Men's Brotherhood at its May meeting featured Louis Zamperini, a University of Southern California and Olympic track star who has recently returned from Japan. An excellent turkey dinner was enjoyed by a large gathering of men and boys.

Lillian A. Laws

PALMER LAKE, COLORADO—Friends who attended Penn Quarterly Meeting at Palmer Lake, Colorado, in May found inspiration in the beauty of the mountains in springtime. Those who had not been in the Little Log Church since the quarterly meeting held there a year ago saw for the first time the new windows which had been placed in the church to honor the pastor, Evalena Macy. The yearly meeting superintendent, T. Clio Brown, brought the message in the meeting for worship based on the text: "Break up your fallow ground for it is time to seek the Lord until he come and rain righteousness upon you." He spoke of the fallow spiritual condition in homes and churches today, where hearts previously responsive to the message of Christ have become fallow. It is much more difficult to bring fallow ground back to productivity than it is to cultivate virgin soil. In the business session in

the afternoon worthwhile reports were given by three ladies who had attended the conference of the United Society of Friends Women at Marshalltown, Iowa. The members of the quarterly meeting welcomed the visit of Errol T. Elliott the latter part of May and the presence of other visiting Friends in the Yearly Meeting sessions in June.

Katherine Honold

JACKSONVILLE, FLORIDA—Seventeen Florida Young Friends, including three four- and five-year-olds, came together on the week-end of May 19-20, at the Geiger home in Dinsmore, Jacksonville, Florida. The group included three who had been in Civilian Public Service Camps, three who had worked abroad for the American Friends Service Committee and five who had worked in A.F.S.C. summer work camps or as interns in industry cooperatives. The group gathered to discuss ways and means of more effectively contributing, on a community basis, to the search for peace and good will in a time of war and suspicion. It was decided to embark on a fund drive to raise money with which to run a full page advertisement in the Florida Times Union, using the statement, "A Time for Greatness," prepared by the A.F.S.C. Another week-end is planned for October 13-14, to be held at Clearwater Beach.

Elizabeth Abbott Christ

HIGH POINT, NORTH CAROLINA—The annual mother-daughter banquet of High Point Friends Meeting, held in May, was in every respect even more joyous than ever. The Annex was taxed to capacity by the 160 present. Seated at tables decked with long-stemmed giant pansies, women and girls enjoyed an exceptionally good meal served by their men-folk. A circle of younger women had planned the program, which included an original playlet on family life. Recognition of a family group of four generations—the Mendenhall-Blair-Winslow group—was given. Three groups of three generations were noted. The oldest person present was eighty-seven; the youngest, five months. The "girls" of all ages sensed the living spirit of a huge family as they sat about the table.

Alice Paige White

BANGOR, IOWA—Bangor Quarterly Meeting met at Bangor in May. Arthold Latham led devotions at the Meeting of Ministry and Oversight. Reports from the five meetings in the quarter indicate increased attendance and spiritual progress. The Le Grand Meeting is building a church, to be completed by late fall. The Liberty Meeting has raised sufficient funds to build a cabin at

Quaker Heights. George Moore of William Penn College spoke on opportunities facing the church and the college, and also on the need for emphasizing vital Christian truth. Orval Cox spoke during the morning, saying we are living in a day when Christians are being challenged by atheism and communism. Lois Cox reported on the National Conference of the United Society of Friends Women to the afternoon meeting. Rev. Howard Blandeau, Chaplin of the State Boys Training School in Eldora, spoke to the Young Friends on Sunday afternoon.

Maude Hall

* * * *

WEST WHITTIER, CALIFORNIA — The Mexican Friends congregation which meets in the little Friends church in so-called Jim-town is becoming more and more the center of influence among those who have come up across our southern frontier seeking new opportunities in life. A week of services preceding Easter brought a well-filled house each night. Work in the homes has been intensified recently. A group of young people met in the home of Donald and Loreen Spitler one Sunday afternoon. Regular sewing is carried on, and the Women's Society has provided for at least one family arriving from Mexico without house furnishings or adequate clothes.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Fruit in His Season, by Helen Corse Barney; Crown Publishers; 1951, 246 pages; \$3.00.

For someone seeking to experience through reading the fast-moving adventure of the pioneer days as early Americans' desire for freedom of conscience caused them to look westward, *Fruit in His Season* will provide this experience vividly. This book is the story of Quakers in the early 1800's. The author, who is of Quaker ancestry, has, as is evidenced many times throughout the book, labored diligently to make the novel true to the spirit and practice of early Friends in their private lives, and particularly in their meetings for worship and business. She expresses through her characters the desire on the part of many early Quakers to seek God's will for their lives, to go aside and seek his guidance before taking action. She illumines the seeming harshness and severity of judgment of Friends' meetings on their members for misconduct.

The pages of this book melt together into a beautiful story of the Roberts family, Quaker pioneers, so that the book can scarcely be laid aside until it is finished. Its graphic portrayal of human emotion causes the reader to be caught up in the personalities of the story as if he were really one of them.

Florence K. Peery

✽

Public Relations Manual for Churches, by Stanyey I. Stuber; Doubleday, 1951; 247 pages; \$3.00.

There are few pastors who could not learn from this book. In it we are shown not merely how to make the name of the local church well known, but how to make more effective our primary task of preaching the gospel and winning the hearts of people to the Christian message. The young pastor will find herein a wealth of information regarding techniques, public relations and the media of advertising, with the little details out of which perfection is made pointed out.

Most of this information is not found in the books which ordinarily come into a pastor's study. The practical experience of the author's professional life helps to balance the book until it is not simply enthusiastic support for all of the methods of a modern advertising agency. This book will be found useful again and again in helping the church to meet its responsibilities and to achieve success in its task. Space will not allow me to indicate fully the scope of this book, but it contains material

on everything from the timing of the pastor's family wash to the development of radio and television programs. There is a valuable reference section also. Pastors ought to buy this Public Relations Manual. If they do not, the local churches ought to buy it and be sure that it is used in their communities.

Wm. Merton Scott

✽

PENDLE HILL PAMPHLETS

Promise of Deliverance, by Dan Wilson, administrative secretary of Pendle Hill, completes the 1950-1951 series of Pendle Hill Pamphlets. A penetrating essay, *Promise of Deliverance* brings the message of "the promise of Christ, of God in man, loving, living, suffering and giving Himself to win each person and mankind from disaster forever." The six pamphlets in this year's series from Pendle Hill, a Quaker Center at Wallingford, Pennsylvania, contain some of the most interesting writing done in the Society of Friends and its wider circle of friends. *The Pendle Hill Idea*, by Howard Brinton, director and lecturer at Pendle Hill; *Toward Pacifism*, by Gunnar Sundberg, a young European; *Atomic Peace*, by the late Harold C. Goddard, longtime professor at Swarthmore College; *Quaker Strongholds*, by Caroline Stephen, a new edition of the Quaker classic; and *Ten Questions on Prayer*, by Gerald Heard, well known author, have been published by Pendle Hill this year. All were written or edited by persons who are, or have been, members of the Pendle Hill community. The series of six pamphlets is priced at \$2.00. Individual copies are 35 cents each.

POETRY CONTRIBUTORS

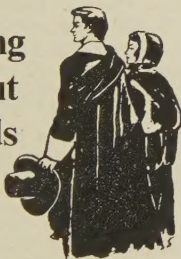
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DOUBLEDAY

GOLDEN WEDDING ANNIVERSARY



Frank and Mabel Balmat Denman are celebrating their Golden Wedding Anniversary this year, with open house on July 3 at the Alda Federated Church. They have been Friends since 1913, when they joined with the Alda Meeting. Mabel Denman has been active in Sunday School work, and Frank Denman has served both as a teacher and superintendent. They have three children: Edna Fleming of Chapman, Nebraska; Howard Denman of Grand Island; and Charles Denman of Dallas, Texas, who is a minister. Charles attended Nebraska Central College, among other schools, and was pastor of Alda Federated Church for four years.

Two new pamphlets have been added to the "Speaks" series edited by Leonard S. Kenworthy. *Rufus Jones Speaks* and *Pierre Ceresole Speaks* have joined the well-edited series of pamphlets which brings together the choice thoughts of some twenty-two of the world's religious thinkers. The booklets are available at five cents each, or at quantity prices.

Three other booklets recently prepared by Leonard Kenworthy which will aid those concerned with education for peace are: *Free and Inexpensive Materials on World Affairs* (\$1.00), *Asia in the Social Studies Curriculum* (50c), and *Developing World-Minded Children: Resources for Elementary School Teachers* (30c). Friends who are teachers or who are especially interested in world affairs will find these small books useful.

Merrill L. Hiatt, Headmaster of Locust Valley Friends Academy, was recently appointed Clerk of Westbury Quarterly Meeting of New York Yearly Meeting.

FAITHS IN THE SENATE

Members of the Methodist Church are the most numerous in the United States Senate, an unofficial census of the 96 senators discloses. Presbyterians and Episcopalians tie for second place. By religious faiths the Senate comprises 85 Protestants, ten Roman Catholics and one Jew. There are two Friends in the Senate.

Graduation Exercises were held in May at Friendsville Academy with seven seniors graduating, and six students graduating from the eighth grade.

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WANTED

Secretary for the Associate Secretary of the Friends Committee on National Legislation. Typing and shorthand required; person should be interested and sympathetic with the purposes of the F.C.N.L. Salary adequate for simple living in Washington. Position open September 1 or 15. Apply to C. Lloyd Bailey, Friends Committee on National Legislation, 1000 11th St., N.W., Washington 1, D. C.

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BIRTHS

CURTIS—To John H. and Barbara L. Curtis, a daughter, Jane Ann, on June 9, at Philadelphia, Pennsylvania.

GOWDEY—To Melville and Dorothy Gowdey, a daughter, Mary Jean, on April 8, at Des Moines, Iowa.

HARDING—To Russell I. and Lucile Jay Harding, a son, Lon Robert, on May 7, at Marshalltown, Iowa.

PIBURN—To Marvin F. and Carolyn Zelliott Piburn, a daughter, Susan Eleanor, on May 4, at Lebanon, Missouri.

ZELIADT — To Harold and Maurine Zeliadt, a son, Mark Ivan, on May 9, at Des Moines, Iowa.

MARRIAGES

DUNN-SEWARD—Shirley Ella Seward, daughter of Mr. and Mrs. Harvey J. Seward, to Lauren A. Dunn, son of Cecil and Lilian Hanson Dunn of Gary, South Dakota, on March 25, at Agar South Dakota.

HARTER-KELSEY — Charlotte Ann Kelsey, a member of the Amboy (Indiana) Meeting, to Russell W. Harter, of Napanee, Indiana, on June 3, at Amboy, Indiana, with Logan Smith as minister.

DEATHS

BROWN—Florence Ida Brown, on May 14, at Marshalltown, Iowa. Born in 1874 near Gilman, Iowa, she was the daughter of Thomas and Eliza Goshon Van Hook. She was preceded in death by her husband, James Brown. Surviving are three daughters, Marie Lair, Avis Eichorn and Lucile Mann; eight grandchildren and three great grandchildren. She was a member of First Friends Church in Marshalltown. Funeral services were conducted by her pastor, Orval H. Cox.

DAVIS—Carrie Hays Davis, on June 6, at Richmond, Indiana, aged fifty-seven. She passed away following an extended illness. Carrie Davis was the wife of Merle L. Davis, Administrative Secretary of the American Friends Board of Missions. She was a graduate of Friends University and had done graduate work at Columbia University. From 1919 to 1929, she served with Merle Davis as a missionary to Cuba, living at Holguin where she helped in the church, school and community in a variety of ways. After coming to Richmond, she became active in the Parent-Teachers Association and other community groups, serving as a case worker for the Family Service Bureau for a number of years. She served for an interim period as secretary of the West Richmond Friends Meeting. She always participated in the work of the church and was especially interested in young people's activities. She is survived by her husband; a daughter, Ruthanna Davis Hadley of Bethesda, Maryland; a son, Ray L., a student at Butler University in Indianapolis, Indiana; her parents, Lloyd and Ora Hays of Enid, Oklahoma; a sister, Rena M. Rush of Coffeyville, Kansas; and two brothers, Charles R. and Guy L. Hays of Ringwood, Oklahoma. A memorial service was held at the West Richmond Meetinghouse on June 10. Carrie Davis asked that those who might wish to contribute flowers might instead make a contribution to send some young Friend to the Friends World Conference in Oxford in

1952. Her faith and her courage during the days of her illness were an inspiration to many.

SAMMS — Carrie Rowe Samms, on May 25, at Lynwood, California, aged seventy-three. The daughter of William A. and Angie Hitt Rowe, she was born in Hebron, Nebraska, where she spent her girlhood. Her family came to California in 1895. She attended the Friends Mission in East Los Angeles where she met Robert Samms. They were united in marriage on May 12, 1897, leaving the next day for Alaska to serve as missionaries under California Yearly Meeting. During their first term of service their only daughter, Amelia Alaska Samms, was born, who passed away in 1944. Carrie Samms was a woman of broad interests and vision, and served in varied positions of responsibility. About half of her active life was spent in Alaska, where she was preacher, teacher, printer, dog team driver, boat operator, postmistress and nurse. She also taught for eight years in the Training School for Christian workers in Huntington Park, served with the Interdenominational Missionary Committee, and was an active member of Western Yearly Meeting for a period of time. Carrie Samms and her husband Robert were forced to leave Alaska in 1947, returning to their home in Huntington Park. Surviving are her husband; two brothers, Frank Rowe of Eureka California, and William A. Rowe of Fresno; two sisters, Hazel Hicks of Fullerton and Angie Galley of South Gate, California; nephews and nieces.

ATLAS OF FRIENDS MEETINGS

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m.; Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship, 11 a.m. Ruth Tuttle, Clerk, 903 Ellison Ave. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m.; Worship 11 a.m. and 7:30 p.m.; C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 5 p.m. at 306 W. 39th. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, Richmond 70716.

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Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 10 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA

Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Gospel Service 7:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT

Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York City, from May 6th through September, at 11:00 a.m.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PLAINFIELD, INDIANA

Sugar Grove Conservative Friends, Meetinghouse established 1823. Quiet Hour for Worship Sunday at 10 a.m.; Plainfield, Indiana, Route 1, 2 miles south on Road 267, one-half mile west.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Poplham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, VErmont 3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

TUCSON, ARIZONA

Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer Meeting, Wednesday, 7:30 p.m. Friends University bus. Charles A. Lampman, Minister. Dial 2-3373.

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